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EDITORIAL NOTES.

The *Indian Nation*, as quoted by *The Arya Messenger*, has very pessimistic views in regard to social intercourse between Englishmen and the Indian people. The Europeans, according to this writer, are "proud," affecting a superiority, especially among men whom they have conquered. They are "custom-ridden" and so cannot tolerate in social life any ways that are not according to their fashions. "Social familiarity can never be more than a dream." This sort of writing makes one laugh at its very absurdity. Why should a Hindu complain of the European's pride and exclusiveness? Who has ever shown more pride towards subject races than the Hindu? How does he treat the sons of the *Melechas* conquered by his ancestors? Was the Mahratta or Sikh conqueror of Muslim foes ready to accord social rights to those whom he conquered? Is it because he never learned to grant social equality to Foreign races and castes that this Hindu writer thinks there "can never be true reconciliation between white and black"?

The unfortunate thing about men who write in this strain is that they never for a moment imagine that there is any fault on their own side. Let us inquire of these men, how they can expect to receive social recognition of the kind they covet, while they are unwilling to give the same? How, for instance, can they anticipate the hearty hand-shake of true friendship, so long as they regard the touch of a European as a defilement? How can they expect the social privileges of Europeans in the drawing room, when they are unwilling to allow their wives to accompany them as European women do? How can they expect European ladies to accord to them the hospitality of their homes, when they and their wives alike declined to allow the same thing in turn?

Where then is the exclusiveness complained of? Who are the men "so custom-ridden" that they cannot tolerate in social life any ways that are not according to their fashions? Truly under these conditions "social fami-

liarity can never be more than a dream," but the fault is not all with the European by any means.

Let the young men who have sometime gone abroad and been received into the Christian homes of England and America, on something like social equality, try to practice the same virtue in their own homes in India; and then see whether "social familiarity" is not more than a dream.

But my Hindu reader laughs at this idea and regards it as impossible. Well so it is and will be, until he throws off the shackles of caste and social pride, which now permits him to bow obsequiously before his European rulers, while inwardly despising them as foreigners. Wherever the Hindu can cast aside these obstacles to social intercourse, he finds no more difficulty in securing recognition than one European does with another.

The editor of the *Arya Messenger* practically expresses this idea in the following passage:

"Besides the idea of racial superiority which it is very hard for the English rulers of India to overcome, there is yet another view of the question which proves a great hindrance in the path of cordial social relations being soon established between the rulers and the ruled; and that is the difference of Religion, traditions, customs, manners and so forth. The Indians studied Christianity for about half a century and very few of them found any consolation in its doctrine, except a certain sort of individualism and freedom from all bonds of society, which the Indians being too weak to understand properly, proved rather disastrous than beneficial to them. Now it is the turn of the Christians to study the standard works of the Vedic religion for half a century or more, and if they could understand the beauties of Sanskrit literature and the teachings of the Vedic faith, they must perforce come to the Aryans, obliged by the inner voice of their conscience, praying them to be allowed the privilege of associating freely with them and thus be able to grasp the depth of their (Aryans') pure and holy religion. Unless a mutual understanding and cordiality of relations on the religious basis is established, it will be always an idle dream to expect any harmonious social relations being established between the two races."

MADE IN JAPAN

LI

In as much as caste is a part of the religion of the Hindu, it is true that the Christian can never be recognised socially, so long as this barrier stands. But, oh yes—we were about to forget—if the Christian, after a study of the Vedas, "could understand the beauties of Sanskrit literature and the teaching of the Vedic faith, they must perforce come to the Aryans, obliged by the inner voice of their conscience, praying them to be allowed the privilege of associating freely with them"!

This is charming in the revelation it gives of the naivete of the writer. Thus it appears that the real reason for a want of cordiality between the European and the Indian is not the pride and exclusiveness of the former, but the unworthiness of Europeans to associate with the exalted Aryans of India. Unfortunately, the writer has failed to tell us how he will be permitted, by the teaching of the Vedas, to grant us "the privilege" "of social familiarity."

To make matters worse, Mr. G. Subramania Iyer B. A. comes out with an article in the *Hindustan Review* telling of the rapid increase of the Christian community, showing that "the native Christians have multiplied four and five times as fast as the population generally."

The truth of the matter is that the Hindu knows nothing about social equality. Every caste of the most noble Aryans excludes every other caste. Race lines are far more closely drawn among the Indians themselves than they ever were, or are, among Europeans. Many classes in India are closer to the European than they are one toward another. Centuries of study of Sanscrit Literature has resulted in no improvement of the social position. We conclude then that it is only Christianity that will melt these clans of the Hindu nation into one homogeneous whole.

The principle of love, which lies at the root of the religion of Christ, will yet avail to solve the social question. It rests with the Christian Church to illustrate this principle in its life of love for all men.

BRAIN WORK OF THE PIANIST.

"Quite astonishing is the rapidity of working of brain and nerves in modern piano playing. At the conference of musicians, in Dublin, it was shown that the ordinary player must cultivate the eye to see about 1,500 signs per minute, the fingers to make about 2,000 movements, and the brain to perceive the 1,500 signs while issuing 2,000 orders. In a part of Chopin's 'Etude in E. Minor' the rate of reading must reach 3,950 signs in 2½ minutes. This is equivalent to about twenty-six notes per second, and, as the eye can receive only about ten consecutive impressions per second, it appears that in very rapid music the notes must be read in groups instead of singly."

Men love to hear of their power but have an extreme disrelish to be told their duty.—Burke.

THE PROOFS OF THE RESURRECTION OF JESUS CHRIST, AND ITS PLACE IN CHRISTIAN THOUGHT AND WORK. (Read at the Mussoorie Conference.)

I.

The Resurrection of Jesus Christ should hold the same important place in modern Christian Thought as in the thought of the Apostles and disciples nineteen centuries ago. The proofs of this greatest and most stupendous event of all History have been accumulating throughout the ages.

Let us today try to place this foundation fact of our Faith in its proper setting, enshrined in the inspired thought of His disciples, and enfolded by the Divinely planned proofs that have challenged the Faith of the world in all the Christian centuries, and the acceptance of Jesus Christ as Saviour of the world, Immanuel, God with us.

I. THE IMPORTANCE OF THE RESURRECTION OF CHRIST as the Basis of our Christian Faith, and of our Preaching.

In the early History of the Christian Church, the resurrection of Jesus Christ was a belief to be died for.

The blood of many martyrs has sealed their testimony to this stupendous fact. It would indeed be presumptuous on the part of any opponent to deny that this belief in the Resurrection of their Lord was considered by the early Church a foundation fact of the whole Christian Religion.

Straus, in his "Life of Christ," declares that "The Resurrection of Jesus Christ is the centre of the centre, the real heart of Christianity." It was the key-note of the teaching of the Apostles; they were Witnesses of the Resurrection. Acts i: 22 iv 33 They recognized that upon the verity of his resurrection depended the value of His death as a vicarious sacrifice. Was it the death of a martyr? or was He the Son of God, having life in Himself and freely giving up that life as a voluntary offering for the sheep? John x: 15-18. John x: 26. The redeeming, atoning power of His death can only be known to us, as we recognize the seal of God's approval and acceptance of His voluntary offering, in the fact that He raised Him from the dead, and did not suffer His Holy One to see corruption." Without this consummation, the words of the dying Jesus will ring in our ears as the death knell of all our hopes of salvation and eternal life;—"My God, My God, why hast Thou forsaken Me?"

If the resurrection of Jesus is not an established and incontrovertible fact, another question confronts us, viz—What shall we do with the many and definite Prophecies, spoken by the Master, himself, foretelling his death and resurrection? Was He a conscious deceiver? Was He self-deceived? In either case, we have lost our Divine Redeemer, and the Israelitish People have forever lost their promised Messiah. Matt. xii: 40; xvi: 21; xvii: 9, 23; xx: 18, 19; xxvi: 32; Mark viii: 31; ix: 9, 10, 31; x: 34; Luke ix: 29. Luke xviii: 33.

Was Jesus "Declared to be the Son of God with power, by the resurrection from the dead," (Rom. i: 4.) or was He only a poor, weak, well-meaning human being like ourselves, persecuted, betrayed, crucified, dead and buried and helpless, as any other dead man, to fulfil his promises to his disciples, or to complete the work which he had begun? Were his most important teachings in regard to Himself and his mission confirmed or discredited?

After His death of humiliation and apparent defeat, was He "crowned with glory and honor by the resurrection from among the dead?" or was his thorn-crowned, blood-

stained head laid low in the dust of death, to moulder back to earth again, dishonored and defeated? Heb. ii: 9.

The apostles connected all the most important doctrines of the Christ Gospel with His Resurrection.

Forgiveness of sin — Acts v: 30, 31.

Justification, and imputed righteousness. Rom. iv: 22-25.

The new life of the new-born Christian. Rom. vi: 3, 4.

The quickening of the dead sinner. Eph. ii: 5, 6; Col. ii: 12, 13.

The Resurrection of our bodies. I Cor. xv.

Our belief in God stands in the resurrection of Christ. I Pet. i: 21.

There are many other references, outside the four Gospels, all of which show conclusively how great a hold the belief in the Resurrection had upon the thought and teaching of the disciples. Their whole faith and life, their courage to bear persecution, their triumph even in death itself, all found its secret in their conviction that their Lord had risen victorious from the grave. The resurrection of Christ is not an isolated fact, like the death of some great man, "but it is the intrinsically necessary conclusion of all that had gone before, and the starting point of all that followed in the work of Redemption."

It is the promise and the earnest of the fulfilment of all those prophecies, which picture to us the glorious consummation of the work of Immanuel in the world, the quickening and transformation of all nature, when death shall have no more power over the human body, and humanity shall revel in the glorious liberty of the children of God." Rom. viii: 21-32; Phil. iii: 21.

As the planting of a seed in a pot of dry, lifeless earth, is the promise of a transformation of the mineral, lifeless elements into forms and colors and fragrance — living, beautiful and attractive; so the entrance of the Holy Spirit of the Risen Christ, becomes the promise of the gradual transformation of our earthly nature — body, soul, and spirit, — into the glory, beauty, and eternal life of the transformed and transfigured new heaven and new earth of the Resurrection period. The indwelling Spirit of God is the germ of the Resurrection life. Rom. viii: 11; I Cor. xv: 22.

Christ's Resurrection has a vital connection with the renewal of the whole world, in accordance with His declaration, "Behold, I make all things new." Rev. xxi: 5.

The Apostle Paul, and after him the whole Church of Christ in all the centuries, willingly rests the whole case of Christianity, with its transcendent hope, its unconquerable joy, its triumphant faith, its immortal and omnipotent love, before the bar of the world, upon the truth and significance of the literal, bodily resurrection of the Christ from the literal bodily death which He suffered upon the Roman cross.

"This is the decisive spot upon which the great world conflict between Faith and Unbelief must be decided." It is useless for unbelief to cavil at the record of this or that miracle, if it is compelled in the end to acknowledge the truth of this most stupendous of all miracles.

On the other hand, if this great central miracle can be discredited and disproved, we shall have gradually to yield every rampart of our Christian faith, along with the authority of our Divine Teacher, and the Divine character of the transcendent truths He taught; all will have to be yielded to the enemy, together with the authority and inspiration of all the truths which have been "Written for our learning" in the Scriptures of the Old and New Testaments. "The entire Christian system loses its force as a

Divine system for the doing away of sin, and for salvation from its consequences, and becomes simply one of many human systems for inspiring men to lead better lives, for the public welfare." What is there superhuman in this, more than in other man-made systems? Upon the proof of the resurrection of Christ hangs the answer to this question.

If we cannot prove the resurrection of Christ, we are forced to say with Paul, "If Christ be not risen, then is our preaching, our boasted Christian religion, vain, and your faith is also vain; ye are yet in your sins; there is no real proof of a life beyond the grave, it is all guesswork, and they also, who are fallen asleep in Jesus are perished." I Cor. xv: 14-18.

To be continued.

Current Thought and Incident.

EGYPTIAN LIFE OF LONG AGO.

A child visitor to the Society of Antiquaries, Burlington House, London, would be delighted with the collection of toys, 4,000 years old, that has recently been brought from Egypt.

English and American excavators have been working for many months, uncovering and exploring tombs found between Cairo and Abydos. These tombs were found, hewn in the solid rocks, far up the hillsides, where the Nile flood never reaches. To this was doubtless due the fact that the objects found are in so fine a state of preservation.

The toys were not meant for children to play with, but were rather models showing the daily life of the Egyptians who flourished many centuries ago. Some archaeologists (persons who make a study of ancient relics, remains, monuments, etc.) state that these toys belong to the period when Moses was a little boy; but as others do not fully agree with them, we cannot tell just how old they really are. Some of them do not look old at all. Many of the wood-carvings of animals and men look very much like the Noah's ark inhabitants of to-day, just such nearly shapeless creatures are they.

Some of the dolls are made of string, and wear head-dresses of bright-blue beads. Their bedsteads are of wood with crossbars at head and foot. The woven mats do not look unlike the kindergarten work of to-day, while an earthenware jar with a linen cover tied over it, might pass for a pot of last year's raspberry jam.

Then there are slippers, canes, writing-cases with compartments for ink, and linen for dresses, fringed at one end, probably as a trimming around the bottom of the skirt. Flutes with three holes, were found, and that they were in good repair was shown by the fact that the Arab workmen immediately played upon them, as also upon a five-stringed lute that was discovered.

But most interesting of all are the clay models of farm-yards and houses. In one of these a model kitchen is shown. The occupants, part of them painted red and part yellow, are shown at their ordinary daily tasks. A woman is grinding wheat in a hand-mill while another is sifting the meal. Two men are kneading dough at a table near an oven, while a man is carrying in two pails of water, hung on a rod across his shoulders.

In the farm-yard a man leads a dappled cow, while not far away stands a butcher with his apron on, examining a quarter of beef. In another farm-yard, the flat roofs contain holes into which the grain is running from a long line of conveyors. A clerk is seated in one corner, probably to count the baskets as they arrive, and the outer

walls are pierced with holes probably for the purpose of discharging grain.

Of the model boats, one is a punt with men poling it along, another has a mast, a third has an awning hoisted, under which high-born ladies or men of rank would repose while a battleship shows the men at their posts, a negro on sentry duty and two officers playing a game of chess. The entire collection is unique and interesting.

THE TROUBLE WITH THE ENGLISH LANGUAGE.

In Harper's Magazine for August, Brander Matthews voices the need for the development of a purely English language, and criticises some of the present characteristics of the language:

"At the beginning of the nineteenth century English was spoken as a native tongue by a few more than twenty millions of men and women; and at the end of the century it was spoken by very nearly a hundred and thirty millions. Probably the English-speaking race cannot possibly quintuple itself again or even quadruple itself in the twentieth century; but it will pretty certainly double and it may very likely treble itself within the next hundred years. Before the year 2000 the number of those who use English as their natural speech will be between two hundred and fifty millions and five hundred millions. Before the year 2000, English will have outstripped all its rivals—excepting only the Russian, which represents another civilization in a more or less remote part of the globe. Before the year 2000, English will have forced a recognition of its right to be considered a world-language.

"And in what condition is the language itself to undertake the vast work thus laid upon it?—to serve as a medium of communication for so many hundreds of millions of men and women. Fortunately the condition of English is in the main not unsatisfactory. English has discarded most of the elaborate syntactical machinery which still cumbered more primitive languages like the Russian, its future rival, and the German, its chief Teutonic sister-tongue. It is therefore a very easy language to learn by word of mouth. Its most obvious defect is that its orthography is more barbarous and more unscientific than that of any other of the important languages. Almost every one of the leading scholars in linguistics is on record in denunciation of English orthography as it is to-day.

CIGARETTE SMOKING.

It is very encouraging to hear that at the Public School Teachers' Conference in New South Wales Mr. J. J. Callaghan had the wisdom and courage to draw attention to the evils of cigarette smoking. We hope that other teachers will take up this question and that there will be a united and vigorous movement against an evil so seriously injurious to young people. Mr. Callaghan spoke as follows:—Children six years of age and upwards could be found addicted to the habit—children who, with a half-penny to spend, preferred a cigarette to a lolly-stick. So permeated had they become with the desire that they would do anything to satisfy it. Some of them would not believe, perhaps, that there were trades-people who would serve children with cigarettes. The smoking habit was acting detrimentally on the children, physically, mentally and morally. He had known cases where children had been trusted for cigarettes by tobacconists, who had not cared how the children got the money to pay them. They knew that they would get their money, because they had the children in their power. One firm in the city of Newcastle and suburbs sold half a million

cigarettes annually. And what was the result? The children came to school with their breath polluted and brains beclouded—tainted with the most vicious propensities—and as soon as they left school they would continue in them. There was not a parent or teacher who enquired into the matter but would agree that there was hardly an evil more destructive to the children, physically and mentally, than the terrible evil of cigarette smoking. The remarks (says The Daily Telegraph) were warmly applauded, and there were intermittent cries of "shame."

WHY THE INDIAN WARRIOR PAINTS HIS FACE.

Every paint mark on an Indian's face is a sign with a definite meaning, which other Indians may read. When an Indian puts on his full war paint he decks himself not only with the honors and distinctions won by his own bravery, but also with the special honors of his family or tribe. He may possess one mark of distinction only, or many; in fact, he may be so well off in this respect that, like some English noblemen, he is able to don a new distinction for every occasion. Sometimes he will wear all his honors at one time. Then he is a sight worth traveling far to see.

Among the Indian tribes is one designated by the symbol of the dog-fish, painted in red on the face. The various parts of the fish are scattered about on the surface of the face, the long snout is painted on the forehead, the gills are represented by two curved lines below the eyes, while the tail is shown as cut in two, and hanging from either nostril. When only one or two parts of an animal are painted on a man's face, it is an indication of inferiority; when the whole animal appears, even though in many oddly assorted parts, the signs indicate a high rank.

Very peculiar are some of the honorable symbols painted on the Indian's faces. There are fish, flesh and fowl of all kinds—log, salmon, devil-fish, starfish, woodpeckers, eagles, ravens, wolves, bears, sea lions, and sea monsters, mosquitoes, frogs, mountain goats, and all manner of foot, claw, or beak marks—each with a special meaning of its own in the heraldry of the woods and plains; however little they signify to the white man's eyes.—The Child's Hour.

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A PRETTY TRICK.

Here is a nice trick for an evening party. Show the audience an apparently blank sheet of white paper, touch it with a glowing match, and in a short time a figure or name or set of initials is burnt out of the paper. This is an amusing way to "pair off" couples at an informal party or small evening company. It is especially excellent when used at a children's party and proves a source of much amusement, especially if animals are drawn.

If used in the first mentioned way, the sheets should be in duplicate, and may simply be numbered, or contain a simple device, remembering that the lines of such device must be continuous, as a break would instantly extinguish the running line of fire.

The preparation of such fire drawing sheets is simple, and everybody with a little talent for drawing can produce them at small expense.

Dissolve a tablespoonful of saltpeter in a tumbler of water and draw, with the help of a pointed brush, an outline figure on thin white paper and put it aside to dry. The drawing on the paper will be invisible. Then light a match, blow it out immediately and touch a certain point in the outline figure (which has been marked with a cross in pencil) with the glowing match. The saltpeter will catch fire immediately and burn along the line drawn with the brush, burning out the figure as it goes along. The sheet should be laid upon a platter, piece of metal, or better still, a common school slate, before the fire is applied.

DIFFICULTY OF BEATING THE DUTCH.

Referring to the suggestion of Prof. von Halle that Holland be forced to enter the German Empire, the Little Chronicle notes that the Dutch have only been conquered twice—once by Rome in the days of Caesar, and once by the Revolutionary armies of France. On the fall of Napoleon the Netherlands regained full independence, and their independence is guaranteed by Great Britain, France and Russia. All of these powers would have to be placated in some way and then Holland itself conquered. The country itself is small and flat, and might be easily overrun by an army were it not for the dykes which could be cut. The world has never forgotten how an invading Spanish army was drowned like rats by the cutting of a dyke. Then there are 5,000,000 people in little Holland, and it is believed that an army of a quarter of a million could be raised for defense. The Dutch are stubborn fighters. And there is France on Germany's flank, ready to get that "revanche" she has been training an army for since 1870 in the hopes of recovering Alsace-Lorraine.

There is no doubt but that Holland is aware of Germany's ambition to absorb her. It was an open secret that an English or Swedish prince was desired by the people as a husband for Wilhelmina. When she chose a German he was made to drop his German title and his right to succession to the Duchy of Mecklenburg-Schwerin, and he was created Prince Henry of the Netherlands. Should Wilhelmina die without leaving an heir, Prince Bernhard of Saxe-Weimar would be the rightful King of Holland. He is a German prince and heir to a German Grand-Duchy, which he would have to relinquish if he would sit on the throne of William the Silent, so suspicious are the Netherlanders of German influence.

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SIR EDWIN ARNOLD AND THE BIBLE.

In connection with its forthcoming centenary the British and Foreign Bible Society has received the following from Sir Edwin Arnold:—"You ask me to respond to the query 'What I owe to the Bible?' My short reply would be 'Everything.' My longer reply, to be sufficiently serious and comprehensive, would run to reams of paper. But if, as I suppose, I am addressed as a man of letters, I will simply say that I owe my education as a writer more to the Bible than to any other hundred books that could be named. It is together with the classics and our Book of Common Prayer, the grandest possible school of style, letting alone all that it must ever be on the moral and spiritual side. I had read the Bible through and through three times before I was 12 years old. In another way, if a lower, I owe a good deal to your Society as a teacher of languages. Out of ten or a dozen which I could read before becoming a teacher, I picked up two or three at least by using your translations into Hindustani, Persian Sanscrit, Japanese, and Spanish. As a book to begin with, it was so convenient to know by heart the grand old text while picking up the new tongue. With all respect and good wishes, &c.—Edwin Arnold."

CURIOUS FACTS.

The largest crater in the world is that of Haleakala, in the Sandwich Islands. The circumference of the crater is about twenty miles, its depth, in places, being about 2000 feet. If the interior were cleared of debris, New York City could be placed on the black lava floor, and from three to five other large cities put over it before their spires would protrude at the top.

In the Pija Mountains, Honduras, grow vines varying in diameter from four inches to two feet, and attaining a length of 100 feet, from which can be obtained a gum resembling that yielded by the india-rubber trees. Senor Davidi, the governor of the department of Comayagua, recently visited the region where the vines abound. He says that they thrive at great elevations as well as at lower levels in the valleys, and in his opinion the rubber produced from them is superior in quality to the Para article.

IF THOU COULDEST KNOW.

I think if thou could'st know,
O soul, that will complain,
What lies concealed below
Our burden and our pain,
How just our anguish brings
Nearer those longed-for things
We seek for now in vain,
I think thou would'st rejoice, and not complain.

I think if thou could'st see,
With thy dim mortal sight,
How meaning, dark to thee,
Are shadows hiding light;
Truth's efforts crossed and vexed,
Life's purposes all perplexed—
If thou could'st see them right,
I think that they would seem all clear, and wise, and bright
And yet thou canst not know,
And yet thou canst not see;
Wisdom and sight are slow
In poor humanity.
If thou could'st trust, poor soul,
In Him who rules the whole,
Wisdom and right are well, but trust is best;
Then would'st find peace and rest. —Exchange.

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FOREIGN TELEGRAMS.

RUSSIAN SHIPS AND TROOPS.

Reuter's Port Arthur correspondent states that at the con-
clusion of the grand joint naval and military manoeuvres General
Alexieff reviewed 6,000 troops at Port Arthur on Sunday. There
are altogether 17,00,000 troops now within easy reach of Port
Arthur, which is an increase of 40,000 since July.The officials declare that the manoeuvres were intended as
an object lesson.After the review General Alexieff told a foreign official that
the Russians believed that the best way to prevent war was to
strengthen themselves to the utmost.

RUSSO-AFGHAN BOUNDARY.

London, Oct. 14.

A Russian official, Kaleykoff, and two officers have left Aska-
bad for the Afghan frontier to fix boundary posts in concert
with Afghan delegates.

KING LEOPOLD AND THE BRITISH PROTEST.

London, Oct. 14.

The King of the Belgians is in Paris, where he will see Presi-
dent Loubet and King Victor Emmanuel to enlist their sympathies
for arbitration regarding the situation in the Congo raised by
the British note of the 25th June.

THE POWERS OF MOROCCO.

The Paris correspondent of the *Daily Mail* states that
arrangements have been made between France and Great Britain,
and that Spain has acquiesced in them with the knowledge
of Italy, to establish a French protectorate over a neutral strip
of territory along the coast of Morocco. Great Britain is to
be compensated by exchanges with France elsewhere. This
arrangement indicates that France is ready to intervene to help
the Sultan of Morocco.

JAPANESE IN COUNCIL.

London, Oct. 15.

Reuter's Yokohama correspondent states that the Premier,
The Navy, War, Foreign and Finance Ministers conferred to-day
at Tokio. General Kodama, the new Vice-Chief, and the General
of the staff, were present.Reuter wires from Tokio that the impression in well-
informed circles is that Japan will insist on Russia fulfilling her
promises.

JAPANESE PUBLIC OPINION.

The Japanese press is calm but resolute.

The *Nichinichi*, the leading Journal, believes that the Govern-
ment at St. Petersburg is peaceful, but precaution is necessary,
as the ambition of Russian agents sometimes precipitates hostilities.The *Jiji* says that the only hope of peace lies in Russia's
fulfilment of her promises.

BRITISH WARSHIPS FOR CHINA.

The cruiser *Europa* is being commissioned at Portsmouth for
the China station. A battleship is also to be sent to China from
the Mediterranean.

REPORTED JAPANESE ACTION.

London, Oct. 17.

The *morning Post*, in a message from Wei hai-Wei, has learned
from trustworthy quarters that Japan has landed troops at the
Pingyang outlet.

RUSSO-JAPANESE CONFERENCE.

It is reported that the conference of Russian and Japanese
authorities has proved futile.

LARGE PURCHASES OF COAL.

Russia and Japan are buying heavy consignments of Welsh
steam coal for Vladivostock, Port Arthur, Nagasaki and Yoko-
hama, the latest date for delivery to be within two months.

AMERICAN MEASURES.

The *New York World* states that the Navy Board has decided
to place forty-nine warships on the Asiatic station in the event of
a Russo-Japanese war, and has designated their respective
positions.

RUSSIAN ANTI-JAPANESE ACTION.

Reuter's correspondent, wiring from Tokio, says that Japa-
nese workmen in the Port Arthur docks have been discharged,

and the exodus of Japanese from other parts of Manchuria is continuous. But the situation at Tokio is quiet.

THE REPORTED OUTRAGE AT THE BRITISH LEGATION.

Reuter's correspondent at Peking states that no attempt has been made to blow up the British Legation, as was stated by the *Times* correspondent. It was simply a robbery of ordnance stores, supposed by Chinese servants, who took gun-fittings and other portables, but left the detonating apparatus outside the magazine, apparently finding a difficulty in carrying it.

FINAL APPOINTMENTS.

London, Oct. 18.

The reconstruction of the British Ministry is now completed by Mr. Charles Scott Dickson becoming Lord Advocate, whilst Mr. David Dundas becomes Solicitor General for Scotland.

DECISION OF THE TRIBUNAL.

London, Oct. 18.

The Alaska Boundary Tribunal has verbally agreed to grant all the American contentions, except those relating to the Portland Canal, where Canada obtains additional waterway to the coast. The formal decision is expected to be delivered on Monday.

ENGAGEMENTS OF THE VISITORS.

London, Oct. 17.

While the King of Italy and President Loubet were shooting at Rambouillet to-day Queen Helena lunched at the Elysee with Mme. Loubet, M. Delcasse and Signor Tornelli, the Italian Foreign Minister, were present. Queen Helena and Mme. Loubet afterwards visited the Louvre.

THE FEELING IN ITALY.

The cordiality marking the Royal visit to Paris is re-echoed in Rome, where various Francophil demonstrations have taken place.

London, Oct. 18.

A remarkable Francophil demonstration took place in Rome to-day. Fifty thousand demonstrators with flags and bands paraded the streets amid the enthusiastic cheering of immense crowds.

LUNCH AT THE ELYSEE.

The Italian Sovereigns to-day attended a brilliant review at Vincennes. At a military lunch at the Elysee afterwards King Victor Emmanuel and M. Loubet exchanged toasts, recalling occasions when French and Italian soldiers fought side by side.

TURKISH PROVISION FOR REFUGEES.

It is officially announced at Constantinople that the Inspector-General of Macedonia will be provided with funds to rebuild the houses of the refugees who are returning, which were destroyed by insurgents. A special Commission will supervise the administration of the funds. The Turkish Cabinet has decided to allot fifty thousand pounds (Turkish) for this purpose.

BULGARIAN RESERVISTS TO BE DISCHARGED.

The Bulgarian Government have decided to discharge five thousand reservists and more later, if Turkey will do likewise.

THE TSAR'S POSTPONED VISIT TO ROME.

London, Oct. 19.

Significant of the effect of the Tsar's not going to Italy is the fact that the Italian Ambassador at St. Petersburg has been recalled, and the Russian Ambassador at Rome is taking leave of absence.

Italian feeling consequent on the postponement of the Tsar's visit to Rome is becoming more intense. The Cabinet will meet to consider the situation when the Foreign Minister returns from Paris. The semi-official journal *Capital* alleges that the Russian Ambassador, who was always opposed to the visit, is responsible for the incident, which cannot close as it stands. Meanwhile the Socialists are jubilant at what they describe as their victory, and are receiving congratulations from Russian revolutionists.

THE BALKANS.

London, Oct. 19.

Bulgaria has agreed to disband ten thousand reservists and Turkey twenty thousand.

THE ALASKA DECISION AND CANADA.

London, Oct. 19.

The Alaska boundary decision has caused great disappointment in Canada, which is now dependent for access to the Yukon on American routes or must build a railway at enormous expense.

SEED FOR SOWERS.

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2. *Rampal Singh's Surrender*: by Miss Louise Marston, 143 p. Royal 16 mo., Cloth 4 as. and Boards 2 annas. Published also in Roman Urdu at same price.

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